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The Third Annual Meeting of The Classical Association of the Atlantic States will be held at Haverford College, Haverford, Pa., on Friday and Saturday, April 23-24, beginning on Friday at 2.30. Programmes, giving outlines of most of the papers, have been widely distributed throughout the territory covered by the Association, to members and to others, and a large attendance is expected. Those who intend to be present over night on Friday are requested to notify Mr. Franklin A. Dakin, The Haverford School, Haverford, Pa., that proper arrangements may be made for their comfort.

In Cicero Cat. 1. 23 we have the following interesting passage:

Sin autem servire meae laudi et gloriae mavis, egredere cum importuna sceleratorum manu, confer te ad Manlium, concita perditos cives, secerne te a bonis, infer patriae bellum, exsulta impio latrocinio, ut a me non eiectus ad alienos, sed invitatus ad tuos isse videaris.

I wish to direct attention especially to the words *ut a me . . . videaris*. In Professor Bennett's Latin Grammar (Revised Edition, 1908), § 282, I. C we have the following statement: "*Ut non* (not *ne*) is used where the negation belongs to some single word, instead of to the purpose clause as a whole". In Gildersleeve-Lodge § 545, R. we read: "*Ut non* is used <in purpose clauses> when a particular word is negated". Both grammars refer to our passage, and to that alone, as proof of their respective statements. In the latest edition of Allen and Greenough, § 531, I, N. 2, we have this: "*Ut non* sometimes occurs in clauses of purpose when *non* belongs to some particular word: as, *ut plura non dicam* (Manil. 44), to avoid unnecessary talk".

Let us consider first the passage from the first Catiline oration. As a matter of fact there is no true negation in this passage. The *ut* clause is a climax affirmative in spirit from beginning to end; hence *ut* is properly used for *ut*, and for nothing else; nothing else is possible. In the combination *non . . . sed*, the stress is always on the second phrase or clause, and the whole is affirmative, not negative. The thought can best be brought out by a paraphrase, *ut ad tuos invitatus potius quam ad alienos eiectus isse videaris*. Mark the difference

between the sentence before us and such a construction as that in Gellius 16. 10. 6 *Petimus igitur ne Annalem nunc Q. Ennii, sed duodecim tabulas legi arbitrere, et quid sit in ea lege proletarius civis interpretare*. Gellius could perfectly well have written *Petimus ut non Annalem . . . sed duodecim tabulas legi arbitrere*. No one would maintain that the two forms are identical. In the words that Gellius actually wrote the clause beginning with *ne* is at first negative, then positive in its general spirit; 'I beg you not to think . . . but to think'; hence we have *ne*. In the form involving *ut non . . . sed* the spirit is throughout, as said above, affirmative; hence we should have *ut*, nothing else. The negative particle is as fully independent of *ut* in this latter version as it is in such a construction as we find in Gellius 19. 8. 12 *Sed haec ego dixi, non ut huius sententiae legisque fundus subscriptorque fierem, sed ut ne Caesaris, viri docti, opinionem destituerem*, or in Pliny Epp. 2. 6. 2 *non ut potestas eligendi, sed ne ius esset recusandi*.

In the Catilinarian passage, then, *ut* and *non* do not in any sense belong together; any statement which unites them is inaccurate and misleading.

Nor is the statement in Allen and Greenough concerning Manil. 44, *ut plura non dicam*, any happier than that of Messrs. Bennett and Gildersleeve-Lodge concerning the Catilinarian passage. What we have here is a good example of the adherent *non*, which corresponds to the adherent *οὐ* seen e. g. in *οὐ φημι*. Another example of *non* so used occurs in Horace Epp. 1. 5. 21 ff. *Haec ego procurare . . . imperor . . . ne non et cantharus et lanx ostendat tibi te*.

With the passage in Cic. Cat. 1. 23 I would compare e. g. Cic. Cat. 1. 27 *Tunc eum . . . exire patiere, ut abs te non emissus ex urbe, sed immissus in urbem esse videatur*, Livy 21. 5. 3 *in Olcadum prius fines . . . induxit exercitum, ut non petisse Saguntinos, sed rerum serie . . . tractus ad id bellum videri posset*, and Cic. C. M. 36 *tantum cibi et potionis adhibendum ut reficiantur vires, non opprimantur, a passage kindred to that which prompted this note* (Professor Bennett, however, prefers to regard this clause as consecutive); we might easily write here *tantum . . . adhibendum ut non opprimantur sed reficiantur vires*.

C. K.

THE HELVETIAN QUARTET¹

II and III: Nammeius and Verucloetius

Caes. B. G. I. 7-8

In the drama of the Helvetian migration, as presented to us by Caesar, the real action is two or three years subsequent to the career of its first-named character. The fact that that personage had either lived or died seems not to have moved the balance up or down, now that the nation had once determined upon the exodus. And yet, though the Helvetians were doubtless relieved of an incubus in the death of Orgetorix, it may have been the spirit of the great leader that was still laboring among his people. It is not improbable that the enthusiasm he had engendered now brought them to a fulfillment of their long-cherished and much-elaborated plans. The migration was now at last to take place.

The appointed Fifth before the April Kalends was approaching. The tribes were assembling. There was but a bridge to cross. Caesar, reputed to be the new Governor of the Province, was far away in Rome, and, if all that had been said of him was true, he would be but a straw in the way. A political intriguer, who cared most for his personal appearance and plenty of money to squander and the acclaims of the populace at the games, who was a C. Julius Caesar when Helvetia chose to march?

What must have been the surprise of these, 'the bravest of the Gauls' (I. I), to find this lady's-man from Rome suddenly transported to the banks of the Rhone, with a scarlet cloak on, a soldier! He had cut away the bridge at Geneva—why had they not thought of that bridge? A legion was patrolling the south bank of the river. These were trifling matters, to be sure; but it seems now to have occurred to the Helvetians that, after all, it might be expedient to have an understanding with the new man from Rome, especially as he was so conveniently near and seemed to be asking an explanation. The sign 'No Trespassing' is written all over this world, but it is strange what indifferent attention the placard may command, unless there be a sponsor near at hand. These same Helvetians that had so promptly arrested their own misguided statesman and had insisted on a rigid enforcement of their own rights had yet thought to be independent of all international considerations. Their avowed policy meant nothing less than to transmit a living train that would reach, at the lowest estimate, thirty miles in length, through the possessions of others, presumably without harm to the latter, and eventually to preempt new territory by right of conquest and occupation. In the era of Gallic independence, when might was the ruling principle, the *ius gentium* was necessarily an almost unheard-of dictum. Accordingly, the Helvetians seem to have been sur-

prised to find other people disturbed over their proposed movements. That their neighbors and the Romans should enter protest was apparently a new factor in their calculations.

The legation that now waited upon Caesar would seem almost a farcical formality, as the subsequent attitude of the Helvetii proved. They were decided to make their march, and that too through the Province. Caesar's consent or refusal was wholly irrelevant to the issue. Quite probably they never dreamed that the new proconsul would manifest even the least hesitation in the face of so tremendous and awe-inspiring a military demonstration. The object of the embassy was, therefore, to satisfy mere technicalities or courtesies. Perhaps, to express it more roughly from the barbarian standpoint, it was to brush Caesar aside with as little friction as possible.

The language of the Helvetian ambassadors is not mere craft on the part of French ancestry. What appears to be personal shrewdness in Nammeius and his colleagues, in claiming to have but one route, and in pledging absolute restriction from plundering, may have been but the expression of a national motif, a fixed resolve, on the part of the tribe as a whole, a selfish determination to carry out their policy, irrespective of the havoc which that policy might work upon their fellow-creatures of the Province and greater Gaul.

Said Nammeius and Verucloetius, the Chairmen of the embassy, as they stood in the presence of the man they so little knew, "It is our intention to pass through the Province without working it any harm". Caesar may be misquoting them here, but, granting the correctness of the narration, had they said "It is our desire", instead of "our intention", it might have made a more kindly impression. They spoke the truth, for their determination had long been formed, only they had not reckoned upon Caesar's *intercessio*.

As to their "working no harm" in their passage—that was but a weak attempt at evasion. The lie and the impossibility of it were all too close to the surface. The Helvetians knew, and Caesar knew, but it sounded well. The red wake which the Cimbri had left behind them was all too recent an argument in refutation. And the final event in this case of the Helvetii proved the assumption. Some months later (I. II), after Caesar had been forced to return beyond the Alps for more troops and the Helvetians meanwhile had been left to make the Pas de l'Ecluse, the Haeduan waited upon the proconsul immediately upon his return, with a remonstrance couched in language of justifiable indignation, picturing all the horrors of an actual invasion; the Ambarri, their clansmen, added that they were wholly at the mercy of the conquerors; the

¹ See THE CLASSICAL WEEKLY, 2. 178-180.

Allobroges were in positive flight and were taking refuge with the Roman Governor. "Nothing but the actual soil itself is left to us now".

The Helvetians unfortunately have no defense, for we possess no picture of what they could do under restraint. Even without the testimony of Caesar, the conjecture would be strong that, after their final rebuff at Geneva and their subsequent disastrous attempt to force a passage over the governor's veto (I. 8), the invaders would make no effort to carry out their original conciliatory promises. When actuated by revenge, the leap to the other extreme would be an easy one—to do as much damage to the allies of Rome as was within their power. But when we find the tribe employing the mediation of Dumnorix and exchanging hostages with the Sequani, making the same overtures as they had to Caesar (I. 9), their ghastly tour down the banks of the Rhone and up the Arar is an argument that cannot be expunged. Dio Cassius (38. 32) credits them with having peremptorily broken faith with the Sequani. We probably have then a true narration of what the tribe was capable of doing under ordinary and natural circumstances. Caesar's assumption and reply to the Helvetians on this one score were therefore most justifiable. He well knew that, with all possible precautions, great damage would inevitably result from the transit of so great a body of people. And he doubtless knew too, just what Orosius has stated in his narrative, that, "after Orgetorix had been arrested and driven to his death, the rest of the nobility had been unable to restrain the masses of the people, now that they had once been aroused to the idea of plunder" (6. 7. 4). Evidently, one of the principal incentives toward the migration was this latter, the hope of plunder. Well was it for Caesar that his reasons for resisting the Swiss invasion were just and worthy, which, in truth be it said, cannot always be asserted of his pretexts.

As if to preclude all possible argument, Nanneius and Verucloetius now said, "We have no other way to go". There is almost an approach to irony in the way Caesar begins a previous chapter (6) with the statement "There were, in all, *two* roads by which they could leave home", and then, two chapters later, quotes without attempt at refutation this deliberate scheme of the Helvetian ambassadors to impose upon him. Nothing was said of the second road, the one eventually adopted; for the tribesmen had abandoned it as the more difficult and dangerous. The effrontery and duplicity of the Helvetians' argument were superb, but found a penalty in the summary way in which Caesar later taught them a *third* road they had not reckoned upon, the road back home again.

Their brief message was closed—indeed there had been but little to say—with the request that Caesar's sanction be permitted them.

The picture given us by Caesar's own hand, of this ancient international conference at Geneva, is very meager, true to the unity and brevity of his narration. The speech of the Helvetian envoys is necessarily brief. The reply of the Roman, as stated by the Roman himself, is yet briefer. Indeed, it was not a reply at all, but a postponement of it. Dio Cassius (38. 31) informs us that, while demanding two weeks in which to consider the proposition, Caesar yet threw out hopes to the Helvetians that there was a likelihood of his granting their request. It may be that Caesar actually did go to that extent in order to carry out his real designs and to prevent any hostile movements meanwhile on the part of the barbarians. Perhaps Caesar looked upon it as measure for measure. Nanneius and Verucloetius had attempted to present their fallacies in pacificatory language. Caesar in turn may have been parrying with them in the use of questionable diplomacy. His pretended overtures, if he really made any, only deepen the game of deception.

It may be that no direct statement on the part of Caesar, but his very act in delaying the moment of decision, was what really inspired the Helvetians with the conviction that a passage would eventually be granted them. Nanneius and his fellow legates may have read in this apparently weak postponement a confirmation of the impressions they had previously derived from the rumors about this same Caesar, the dilettante from Rome, now trying to pose as a soldier. Was he not plainly displaying a woeful lack of decision, in fact practically confessing his inability to act? What difference could a delay of two weeks make in the situation? After all, the weakling might as well have made immediate answer and have acknowledged the hopelessness of his position. Caesar was a coward, afraid to own his defeat and blindly putting off the day of surrender under a vain pretence of farther deliberation.

While Caesar's real or fancied attitude at this conference has been much discussed, the motive of the Helvetians too in accepting the proposal of an adjourned session is a problem. Either the Roman was insistent and carried his point against remonstrance, or the barbarians were entirely persuaded of his apparent good-intentions. Could there have been a smothered impatience that so foolish a pretext should block the way, or did Nanneius and Verucloetius leave Caesar's presence, satisfied in their own minds of the expediency of waiting the proposed time and that it meant inevitable surrender any way? It has been rather plausibly suggested that the Helvetians as a nation had not yet

fully assembled and that the embassy therefore felt no serious reluctance in accepting the half-month's delay. It would merely insure the more perfect concentration of the tribes. We do not know whether the ambassadors experienced any opposition in inducing the tribes to comply with the postponement of their exodus. However that may be, the Helvetii waited. Blind they must have been, for meanwhile, secretly but surely, Caesar's troops were mobilizing and the redoubts were going up on the south bank of the Rhone.

It was doubtless an exciting scene on those April Ides that followed, when the Swiss envoys returned, according to the agreement. If a suspicion of Caesar's treachery had in the meantime dawned upon the blunt intelligence of the barbarians, if evidences of stronger barricading and intrenching greeted the envoys on their second visit to the praetorium at Geneva, we may well imagine that little deference was wasted by the Helvetii upon their scorned and suspected foe. And as for Caesar, if he had possibly given out the impression of vacillation at their first conference, he was certainly masterful now. "Positively no passage could be granted". But the climax was contained in the clause that followed; "If you attempt to use force, I shall resist you". Astounded that the Roman should be thus peremptory, chagrined that they had been deceived, angry that they should even be threatened, the Helvetians in mingled confusion and wrath returned to their nation. And we may be sure that the affronted ambassadors were among the foremost in leading those impetuous, ill-concerted, disastrous sorties that followed.

Nammeius and Verucloetius disappear from the narrative and we know nothing of their subsequent career. Highest nobles that they were, they doubtless led in battle as in statecraft. The probabilities are, therefore, strong that these two chieftains perished in some one of the several conflicts with Caesar. They may have yielded up their dauntless spirits in the attempts to storm the Rhone (I. 8). They may have been cut off with the unfortunate detachment that had not yet crossed the Saône (I. 12). We should prefer to think of them as having survived these fatalities, to fall finally with the thousands of their compatriots in that last great battle near Bibracte (I. 23-26).

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REVIEWS

Homer's Iliad: First Three Books and Selections. Edited for the use of Schools, by J. R. Sitlington Sterrett. New York: American Book Co. (1907). Pp. VIII + 179 (text) + 270 (notes) + 161 (vocabulary).

PART I.

Professor Sterrett, after spending many years in travel and the study of archaeology, returns defi-

nately with this edition to the study of the epic, to which his earlier years were devoted. This latest book is a work of ripe scholarship and there is evident on every page the fruit of unwearied industry. I know of no other English edition which shows such familiarity with the land and the scenes of the Iliad, or has so many archaeological notes and illustrations. The vocabulary has been prepared with unusual pains and skill, the definitions are clear, and show taste and discernment, the etymologies are full and agree with the best in modern scholarship. In archaeological matters and in vocabulary this edition leaves little to be desired.

The explanatory notes are too numerous to be discussed in detail; so I shall make a few comments on the annotations of the first one hundred verses.

Vs. 2. "ὄλομένην: the lengthening of the first syllable (to make the word dactylic, D. 55), is found in but few words". A glance at the writings of Schulze, Danielsson and Solmsen on the subject will show that such lengthening is common. Then the reference to D. 55 (D. denotes the 53 pages, with 251 paragraphs, on the Dialect of Homer) puts ὄλομένην in the same category with ξείνος, κούρος, καλός κτλ, words in which the long syllable is due to an original digamma and is not involved in metrical lengthening. These words belong to a separate class and should not be confused with the word under discussion in the note.

Vs. 3. "Αἰδὲ . . . The word always refers to the god, and not . . . to the lower world". In Iliad 23. 244 there is one sure example of Hades as the name of the place.

Vs. 4. "τεῦχε . . . The actions of ἔθηκεν and προέειπεν were done and over with in the past, but that of ἔτευχε was in progress in the past . . .". The time of all the verbs is the same: the aorists simply supply the details. Cf. Gildersleeve, Syntax 211: "The situation is described by the imperfect and isolated points presented by the aorist".

Vs. 5. "οἰωνοῖσιν: . . . said with reference to those birds that soar in solitary (derived from οἶος alone) isolation . . .". Now turn to the vocabulary: "οἶω ὅτι (ἀφαιτός, eagle, avis, ὀφειώνος) . . .". Here there is no reference to the derivation given in the notes.

Vs. 6. "The slow, impressive spondees at the beginning of the verse are intended to attract one's attention and fix it on what follows". Anyone inclined to see impressive spondees might well ponder over this oft-repeated verse:

ἐς δ' ἀσπερίθους πάντες ἐυξέστας λούσαντο.

Vs. 16. "The masculine caesura of the fourth foot assigns δῶα to Ἀτρεΐδα, otherwise it might be taken with κοσμήτορι". This is simply a matter of editing, since it would be just as true

to say that the feminine caesura of the third foot, the most common caesura, assigns δῶ to κοσμήτορε.

Vs. 18. δῶματα: δῶμα means a *chamber*, therefore δῶματα means strictly a *house, mansion*, because a house is composed of a number of isolated chambers". Witte has maintained that no such distinction exists, and the examination of any ten passages where the words are found will show that he is correct.

Vs. 22. "The spondee in the second foot gives the verse a weak and halting rhythm". Then most of Homer halts with it, since there are, according to Ludwig, 240 verses in the first book which have a spondee in the second foot.

Vs. 25. "ἀφίει: the imperfect implies a series of actions or a single action in progress in the past; the dismissal was not an instantaneous act". Cf. Gildersleeve A. J. P. 4. 160: "So rooted is the tendency in beginners to consider imperfect prolonged and aorist momentary that a course of εὐθύς with the imperfect and of high numbers with the aorist is necessary to get them into right habits of thought". A similar note on the imperfect a few lines below seems to me to contain the same error.

Vs. 27. Here there is a reference to D. 14, which has this sentence: "Verses with five consecutive dactyls are comparatively rare and are always used with a purpose; namely, to depict the rapid movement of the action or mental excitement". As Homer has over 5,000 such verses they are hardly comparatively rare, and they are not always used to picture haste and excitement, as this common verse will show:

αὐτὰρ ἐπεὶ πῶσιος καὶ ἐδητύος ἐξ ἔρον εἴντο

Indeed at least one-half of such verses give a picture of calm or quiet; so, when Zeus comes into the presence of Hera at verse 536, he tries to look calm and unconcerned, but the verse has five dactyls. Many of the verses in the Catalogue of the Ships have five dactyls.

Vs. 31. "Elsewhere ἀντ' ὦ is always used with the genitive and expresses voluntary approach". Even in this text in Z. 127 the verb is used with the dative. This verb is so common with the dative in Homer that the dative has a distinct definition of its own.

Vs. 35. "κίων: . . . not *while going*, but *after he had gone*". As such a meaning is impossible in the frequent verse,

ἦμα, πολλὰ δὲ μοι κραδίη πόρφυρε κίοντι,

I prefer to translate it, *as he went*, in the present passage.

Vs. 47. "κινήθηντος: genitive absolute". Homer makes rather scant use of the genitive absolute, so that I prefer to regard this as joined in loose connection with the preceding genitive.

Vs. 48. "He (i. e. Apollo) was seated on a cloud". What proof is there of this? This seems opposed to the quotation from Lessing given on the next page. If Apollo remained above the clouds, what is the force of βῆ δὲ κατ' Οὐλὸν ποιοῖ?

Vs. 53. "... The verse is rhythmically poor, because the caesura does not mark a pause in the sense, but actually separates ἀνὰ from its noun, and there is no following caesura". The verse is poor, but the real weakness is in the fact that the verse is divided at the end of the third foot.

Vs. 54. "τῇ δεκάτῃ: supply ἡμέρα, dative of time. . . . The fact that ἡμέρα could be omitted shows that it was more commonly used than ἡμαρ

We, too, may omit *day*, but not the rarer word *morn*". The important fact that ἡμαρ is used thirty times as often in Homer as ἡμέρα shows that it was common. The fact that ἡμέρη is a very indigestible cretic may explain the poet's hesitancy in using it. However, the phrase metri causa is not lightly to be employed; see Professor Gildersleeve's comments in A. J. P. 29. 376. In regard to the last part of the note, that *morn* may not be omitted, cf. Gray's Elegy:

The next, with dirges due in sad array

Slow through the church-way path we saw him borne.

There can be no question that *morn* is understood here with 'next'.

Vs. 54. "καλέσσατο: . . . The active would have been used if Achilles had called them personally, but the causative middle means, *caused the herald to summon them*". No such distinction can properly be drawn, as has been shown by Gildersleeve, Syntax, 150. So an examination of all the uses of κἀρατο convinces me that the note to vs 56, "the middle means to see with sympathetic eye", has nothing to support it.

Vs. 59. "πάλιν always means *back* in Homer, never *again, for a second time*". Yet in his own vocabulary he quotes B. 276 as a sure example of this word meaning 'again', 'for a second time', and that is not the only one in Homer.

Vs. 71. "φίλιον: means *Troy-land*, the realm of Priam, not *Troy*, which is φίλιος". I do not get the drift of this note, since in the vocabulary this very passage is cited to prove the thing here denied.

Vs. 71. In the Iliad "εἶσω . . . always takes the accusative, and always follows its case". Capelle gives a long list of passages where this word precedes the accusative. This error also is not in the vocabulary.

Vs. 73. "ἐν φρονέων: *wisely, not kindly; with good sense, not with good intent*". A wrong definition, as Od. 7. 74 shows. Capelle gives the proper meaning as follows: "ἐν φρονεῖν τι εἶ, gut gegen jmdn gesinnt sein".

Vs. 83. 'σθήθεσι': plural, because there are two sides to the body". The word is plural, in general, when the idea of body is ignored and it refers to the mind; it is then equivalent to *φρεσί* whose number it takes. Thus all connection with "two sides" is gone.

Vs. 88. "δεκόμενοι": found only here in this sense". Look at Od. 16. 439.

Vs. 98. "πρίν: in Homer regularly takes the aorist infinitive, with three exceptions". Inexact, since it is also used with the finite moods, as well as the infinitive.

Lack of space compels me to omit other points in the first one hundred verses where I prefer a different interpretation. The looseness of the notes does not show itself in the vocabulary, which often supplies the needed correction for the annotation. The part called Dialect of Homer shares the weakness of the notes rather than the strength of the vocabulary. I select this one example, Dialect 203, C: "εἰμι is always future". This word is not future in comparisons and general expressions. The "always" of the Dialect is properly changed to "often" in the vocabulary. The theory, advanced without qualification on page 2 of the Dialect, that the hexameter is due to the union of two dactylic tripodies into one verse, was much questioned before this book was written, but now seems fully discredited by the investigations of Sommer, Schroeder, and Drewitt.

A discussion of the text will follow in a subsequent number of THE CLASSICAL WEEKLY.

NORTHWESTERN UNIVERSITY

JOHN A. SCOTT

A First Latin Book. By Clifford H. Moore. New York: D. C. Appleton & Co. (1903). The Twentieth Century Text Book Series. Pp. xii + 298.

The Elements of Latin. By Clifford H. Moore and John J. Schlicher. New York: D. C. Appleton & Co. (1906). The Twentieth Century Text Book Series. Pp. xii + 284.

Professor Moore's First Latin Book makes a notable addition to the number of such books already on the market. Its method and scope, indeed, are in some respects unique. The author evidently has little sympathy with the modern tendency of making the subject too easy and the gap too great between the first year Latin and the second year readings in Caesar and Nepos. This standard of thoroughness, therefore, makes the book better adapted to the use of students of maturer age than to very young beginners.

The order of the presentation of the lessons is on the whole admirable. The author has steered a middle course between the overcrowding of forms and principles and the too fragmentary and scatter-

ed arrangement of the same. A particular feature is the introduction of the subjunctive mode as early as the Twenty-ninth Lesson. In the treatment of this mode, also, we find a departure from the general custom in such books in the introduction of the independent uses before the more commonly employed dependent constructions. This early presentation of the subjunctive uses affords ample opportunity for their thorough mastery before the completion of the book. The principles of indirect discourse are introduced in the Forty-first Lesson, and their explanation in connection with that of the subject and object infinitive makes a very clear exposition of this difficult construction. This early treatment of these two stumbling blocks in the beginner's progress and their frequent repetition throughout the remainder of the book are a strong recommendation to those teachers who, on taking up second year reading, find a general misunderstanding or ignorance of these important matters.

In the exposition of other syntactical matters, stress is laid on the points common both to Latin and English, and all the ordinary constructions are gradually developed and fully illustrated.

The division of the i-stems of the third declension into regular and mixed classes, while scientifically accurate, may tend to cause a needless confusion in the mind of the beginner in a matter which is already confusing enough.

The vocabulary contains about eight hundred and fifty words of common occurrence in Caesar and Nepos. Each word, moreover, is used, during the course of the lesson, at least eight times, thus ensuring an opportunity for frequent repetition.

The exercises from Latin into English and vice versa are very full, each set averaging eight to ten sentences. Easy connected readings in Latin, drawn largely from Livy, Florus, Eutropius, Viri Romae and other sources, are introduced as early as the eighth lesson and gradually increase in difficulty with the student's growing ability to read. At the end of the book are appended the chapters on Caesar's Invasion of Britain, thus affording some actual reading of one of the most interesting episodes of the Commentaries before undertaking the work of the second year.

Another feature which will appeal to many teachers is the practice of making frequent references to the leading school grammars.

The type and appearance of the book are excellent and in general uniformity with the other text books of the Twentieth Century Series.

The Elements of Latin is in no respect a revision or rehash of Professor Moore's First Latin Book. In several points, indeed, it differs radically both in form and purpose from the previous work. It is intended for a younger class of students than the First Latin Book, and, while no attempt has been

made to make the book too easy, yet its compass has been considerably decreased. It contains, however, matter sufficient for the work of one school year and should not be completed, under ordinary circumstances, before the expiration of that time.

Scattered throughout the book at frequent intervals are six general review exercises, which sum up concisely the different matters treated and present a bird's-eye view of the forms, constructions and idioms which the student has already mastered.

Special stress is laid on irregular forms and words. They appear, however, individually in the different vocabularies and later on are finally grouped in lessons which are given up solely to their presentation.

Another quite unique feature of this book is the importance given to common phrases and idiomatic expressions. By frequent cross-references and review summaries these matters are kept constantly before the student's mind.

All the ordinary constructions are developed naturally, although many uses which are closely allied to English are frequently introduced without comment before they are presented in their regular syntactical order.

The exercises from Latin into English and from English into Latin in this book are entirely new. They are full and consist invariably of complete sentences. Unlike the First Latin Book, however, supplementary connected readings in Latin are not introduced until the Fiftieth Lesson. This lack of supplementary reading, nevertheless, is practically compensated for by the fact that many of the Latin exercises consist of regularly connected sentences in which the student receives constant drill in all kinds of connecting forms.

To each lesson after the fiftieth a supplementary reading exercise is appended. These exercises, however, are so arranged that they contain no construction not previously studied, and in their vocabulary the number of new words is reduced to a minimum.

At the end of the book are found two long selections for reading, of which the first is based on the story of Androclus and the Lion in Aulus Gellius, and the second is adapted to the beginner's needs from Ritchie's *The Argonauts*.

In general, then, the *Elements of Latin*, with its small compass and full grammatical expositions and illustrations and with its simplified vocabulary, idioms and constructions, is well adapted to the use of that class of students for whom it is intended.

CHARLES C. DELANO, JR.

BROOKLYN LATIN SCHOOL, Brooklyn

THE CLASSICAL ASSOCIATION OF PITTSBURGH¹

The Classical Association of Pittsburgh and Vicinity was addressed December 12, 1908, by Professor

¹ By an unfortunate oversight the publication of this notice has been much delayed.

H. S. Scribner, of the University of Pittsburgh. Professor Scribner presented a very scholarly paper on *The Position of Women in Ancient Greece and Rome*. This paper showed a wide acquaintance with the women of classical literature and gave a very interesting interpretation of the social problems in the light of the present century.

Every reader of *THE CLASSICAL WEEKLY* would appreciate this paper. Perhaps Professor Scribner will allow it to be published. This paper was made the subject of an interesting discussion.

The Association voted to have a Round Table at its meeting January 23, 1909.

The January meeting proved to be more than the most hopeful member had anticipated.

A class-room scene was presented in which Professor H. L. Smith, principal of Alleghany High School, spoke on Declensions and Conjugations; Professor J. B. Hench, of Shadyside Academy, on Vocabularies and Translations; Miss D. E. Lovejoy, of Pennsylvania College for Women, on Syntax.

Such thoughts as these were presented:

If the Latin language seems dead to a student it is because a live teacher has not animated the declensions and conjugations. The English language is inflected as much as the Latin, only its forms have somewhat disappeared.

Too many students give one word the same translation everywhere they meet it.

The vocabularies prepared by Professor Lodge and Mr. Browne were made the subject of much discussion.

In the matter of syntax definite words should be designed for special study.

Everyone present took part in the discussion.

Dr. John B. Kelso, of Grove City College, will deliver a lecture on *The Greek Theater* on February 20th.

Then at the next regular meeting the Association will read the *Agamemnon* of Aeschylus in the original.

Definite assignments have been made to make the interpretation and enjoyment of the play as real as possible.

N. ANNA PETTY, Sec.

CARNEGIE, PA., February 6, 1909.

I send you a few 'modern versions' that my pupils have recently offered me.

At reliqua multitudo puerorum mulierumque; 'but the remaining crowd of boys and mules' (how I have escaped this for twenty-five years I do not know); *supplex tua numina posco*, 'as a supplement I ask thy assistance'; *et alas exiit et gressu*, 'and he took off his wings and shoes'.

Some years ago a pupil translated *unicus anser erat* by 'the answer was unique'.

J. B. HENCH

SHADYSIDE ACADEMY, Pittsburgh

The CLASSICAL WEEKLY

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By H. R. FAIRCLOUGH, Professor of Latin, Leland Stanford Junior University, and SELDON L. BROWN, Principal of Wellesley Mass. High School. pp. lxi + 515 + 140 1908.

Read the review of this book in THE CLASSICAL WEEKLY of Dec. 12, 1908.

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